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## General Comment

[Edited by Gilbert Campbell Scoggin, The University of Missouri.]

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Dr. Jonathan Young Stanton, professor emeritus of Greek at Bates College, died February 17 at the age of eighty-four. Professor Stanton was graduated at Bowdoin College with the class of 1856, and he received his M.A. in 1869. In the following year Bowdoin conferred upon him the degree of Litt.D. For a time he studied law but later entered the Andover Theological Seminary. After teaching for a time in secondary schools he was appointed professor of Greek at Bates in 1859, holding this position until he became professor emeritus in 1906. Keeping up the good old humanistic tradition, Professor Stanton had interest in science, and to the last he was an ardent ornithologist.

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To the Humanistic Series of the *Washington University Studies*, October, 1917, Professor George R. Throop contributes an essay on "Epic and Dramatic." This study, based chiefly on Aristotle's *Poetics*, deals particularly with plot, character, diction, thought, spectacle, and melody. All the pertinent Aristotelian passages are assembled and discussed with the view to emphasizing the very close connection existing between epic poetry and the drama. It seems to prepare the way for a future study in which certain theories as to the origin of tragedy will be combatted, and in their stead emphasis will be laid upon certain statements of Aristotle as to Homer and the epic as a dramatic source.

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There would seem to be little doubt that Latin and Greek can be taught effectively with reference to the present. Latin was so taught by the great teachers of the Renaissance and later. One has only to think of the *Colloquia* of Erasmus and of Corderius, or the *Dialogi Sacri* of Castalio. "Hos Dialogos," writes Castalio, "hos Dialogos, fratres charissimi! composuimus, ut pueri haberent unde eadem opera et mores Christianos et orationem Latinam discerent. Itaque eorum ruditati in primo libro servivimus, sermone facillimo, eoque minus elegante, et tamen Latino, utentes, et pueris quasi praemansum cibum in os ingerentes." That the Renaissance scholar might be at his wit's end for a suitable Latin word is indicated by another remark of Castalio's: "Quod autem Dei nomen Jehova Hebraeum usurpavimus, quod nullum Dei proprium nomen Latine extat, nisi forte Jupiter; (sed id ut pollutum omittimus) id, etsi principio videbitur fortasse durius, tamen usu mollescet, et quod insuetum aures radet, idem usitatum demulcebit." The boy who fairly digested this book possessed a large fund of Bible stories, was master of a large conversa-

tional vocabulary, and was well equipped, to say the least, for beginning the study of the Latin classics. Again the testimony of so great a man as Erasmus bears weight. Evidently in his day there were those who were opposed to the inducting of a boy into the rudiments of Latin through the use of words that applied to daily life and experience. The common sense of Erasmus is nowhere more clearly displayed than in his preface *De Utilitate Colloquiorum*. "Quandouidem nec medici semper aegrotis ministrant saluberrima, sed illis nonnihil concedunt ob hoc ipsum, quod vehementer appetant. Itidem mihi visum est, hoc genus illecebris inescare teneram aetatem, quae jucundis facilius ducitur, quam seriis aut exactis." Then again: "Multis amara sunt Grammatices praecepta" (here one of my Dutch editions reads "amata"! Possibly some rascally printer's devil long laughed in his sleeve at this little joke played upon certain unsuspecting pedagogues, known to him all too well). "Aristotelis Ethice non est apta pueris . . . et haud scio, an quiddam discitur felicius, quam quod ludendo discitur. Est hoc nimirum sanctissimum fallendi genus, non imposturam dare beneficium." He feels confident that it is highly effective to use for Latin teaching "tot serias sententias mediis joci admixtas, tot fabulas, tot historias, tot rerum naturas dignas cognitu." Few textbooks have excelled in popularity the *Colloquia Scholastica* of Corderius. It was written with the avowed purpose "ad pueros in quotidiano sermone paulatim exercendos." It is simpler than the work of Erasmus and briefer than the *Sacred Dialogues* of Castalio. It was widely used in Shakespere's day and it was being reprinted throughout the eighteenth century. It deals with things present or things of the immediate future: "Salve, Claudii" is the opening phrase; "Tanto melius prandebimus, perge" is the final one, in this book, this last no doubt whetting many a healthy boy's appetite. After all is said and done one cannot be wholly blind to youthful psychology. Huck Finn was eager to learn about "Moses and the bullrushers" until it appeared that Moses had long been dead. All interest was then quenched with the decisive remark, "I don't take no stock in dead people." It is a thing of happy omen to see that in recent textbooks there is a marked tendency to employ anew the tested methods of the old-time experts. A remarkable example of this is the recent *First Latin* of Director Charles U. Clark and Professor Josiah B. Game. This book should stir the interest of the pupil from the start, unless he be hopelessly dull, and should retain it to the end. Interspersed among the stern rules of the game which brook no foolishness there are numerous "optional" exercises, modern renderings from Mother Goose, anecdotes about famous men, conversations about hunting rabbits, about eating cakes and maple syrup for breakfast, and many other things which would be of the greatest importance to an old Roman were he alive today. All this does not of necessity mean that we are to revert to the so-called "natural method" of learning Latin (or Greek), but makes it clear that oral work should play a large part in the beginning, the responsibility of deciding how large a part still to be left to the individual teacher.

The reader of Morley's *Recollections* will find constant evidence of the catholicity of interests that characterize the true humanist. Often this will be gathered by a passing remark. Thus he expresses surprise that the history of the printing press has often been ignored by scholars; and with a full understanding of its great influence he points out that the history of typography is an important chapter in literature. The full truth of this remark can be verified by anyone who will glance even casually at such a work as Mr. Gordon Duff's *Fifteenth Century English Books*, just issued by the Bibliographical Society of England. Here we have an account of all books and documents, so far as now known, printed in England or printed on the Continent for English trade, during the first half-century after the invention of printing. Full descriptions are given of works issued by William Caxton, Wynkyn de Worde, Richard Pynson, and other pioneers. Among the 431 publications described, the classics as we generally understand them are largely conspicuous by their absence. A striking parallel to this is seen in the early history of our own country. A printing press was brought to America two years after the founding of Harvard College, and with it Greek and Hebrew type; but the curious will look in vain for any indication that there issued from the press of Stephen Day, "the American Caxton," a Greek or Latin classic. If the search be continued up to the opening of the nineteenth century it will be rewarded by an occasional sporadic windfall. Certainly for America, and presumably for England, this does not mean that classical literature was unread, but rather that other books were in greater demand and accordingly more remunerative to the printer. The press was ruled with an eye to the practical. In both cases sermons and religious works, but, what concerns us more, Latin grammars, indicated a wide demand for these in the lower schools. A search through Mr. Duff's list will fail to bring to light a single work in Greek, but instead various editions of Donatus, Sulpitius, books of synonyms, the very popular *Parvula* ("Here begynneth a treatyse called Peruula. What shalt thou doo whan thou haste an englyssh to be made in latyne. I shal reherce myn englisshe first ones twyes or thryes, and loke oute my princypal verbe and aske hym this questyon who or what. And that worde that answeryth to the questyon shall be the nomynatyf case to the verbr"). One of the most interesting of these is the *Regulae grammaticales* of Perottus, published at Louvain in 1486, and containing numerous English passages, possibly for English students abroad. Aristotelian studies at Oxford, recently culminating in Bywater, may now be traced back to the Latin translation of the *Ethics*, published at Oxford in 1479, the only Aristotelian title found by Mr. Duff. Phalaris, again in Latin dress, published at Oxford in 1485, was not destined to add such luster to the university two hundred years later. From Oxford comes also Cicero's *Pro Milone* (1483), known only from a few shreds rescued from an old binding. Terence had appeared complete by 1497, but Plautus had yet some forty years to wait. Even Virgil, who had appeared almost a

score of times on the Continent by 1500, in England is represented alone by Caxton's translation, and that too an indirect translation. ("After dyuerse werkes made translated and achieved hauing noo werke in hande. I sitting in my studye where as laye many dyuerse paunflettis and bookys. happened that to my hande came a lytyl booke in frensh, whiche late was translated oute of latyn by some noble clerke of fraunce whiche booke is named Eneydos made in latyn by that noble poete and grete clerke vyrgyle.") The Latin text of the *Aeneid* in England was first issued in 1570! The existence of an edition of the *Moretum*, like the existence of Neptune before the year 1846, seems practically proved, but as yet no literary Leverrier has been able to bring it into the realm of vision. What then constituted the universal reading of the day? If the printing press be a fair index we may answer: Sermons, Books of Hours, Missals, Psalters, and other such works as might well drive a man to learn eagerly The Art and Craft to Know Well to Die. Yet even here there are some faint crepuscular glimmerings of the glorious day soon to be ushered in by Grocyn, Latimer, and Colet, who through the humanities will teach their fellow-countrymen that the best preparation for death is a full and healthy enjoyment of life.

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To see classical knowledge in action, to borrow President Butler's apt phrase, one may now turn to Viscount Morley's *Recollections*, recently issued by Macmillan. John Morley, as he will continue to be called by his contemporaries, was a student along with Ingram Bywater at University College School, where they had been preceded by Joseph Chamberlain. Thence Morley passed to Cheltenham College, thanks to no little sacrifice on the part of his father. Here he won considerable distinction by his Greek iambics, and eventually he went up to Lincoln College, Oxford, on a scholarship. His arrival there was subsequent to the stirring period of the Oxford Movement, and one wonders what part this eminent latitudinarian would have played in this, one of the most interesting periods in the history of human thought. Even while he lived as an undergraduate in Wesley's old rooms he found the religious ground swiftly sinking under his feet. He attended Conington's lectures on Virgil, but scholarship in his own college had not yet been roused by the influence of a Pattison. Two of the most influential friends of his youth were John Stuart Mill, whom he has ever revered as his master, and George Meredith, "who adored Catullus." He saw much good company at the home of Mill, in particular Grote, Spencer, Sir Charles Lyall, Louis Blanc, and Cairnes. He was intimate also with Huxley and Tyndall. That he was not beyond his depth in such company is shown by the fact that before he was thirty he had been appointed to succeed George Henry Lewes as editor of the *Fortnightly Review*, at the suggestion of Lewes himself. This was a brilliant period of journalism, and as contributors he had Matthew Arnold, Swinburne,

Meredith, Rosetti, Bagehot, Huxley, Pater, Lewes, Dicey, Myers, Frederic Harrison, Leslie Stephen, and Mark Pattison. When editing his "English Men of Letters" he even had the hardihood to cut down by one-fourth the manuscript of Pattison's *Milton*! This new book of *Recollections* is largely a record of the political thought of his times and it shows everywhere the influence of classical training upon powerful minds. Gladstone of course is much to the front. The deep and lasting friendship existing between the agnostic and the staunch churchman is an almost unparalleled example of the liberalizing influence of the humanities. To the classical student not the least interesting parts of this book are the numerous extracts from his diaries. Here we see what is occupying the private thoughts of Morley while playing an important part in public life. "Being lazy contented myself with learning old odes once more, and the passage from Lucretius, de formidine divom." "Learnt some lines from Sophocles about the wheel of fortune, comparing our destinies to the vicissitudes of the stars." "Read the parabasis in the *Birds*, description of Calypso's island, and the ever lovely lament of Hector." "Chat with Gilbert Murray about *res Hellenicae*." "Few pages of Sallust; Cicero de Oratore." "Henry Butcher here and A. J. Balfour. Talk about Greek. Most pleasant." In a chapter of some seventeen pages, entitled "An Easter Digression," we have interesting musings about the future life with Lucretius looming large. On the death of Lord Acton, Morley was elected to succeed him as honorary fellow of All Souls College, most stately of colleges, in the city of stately colleges. "There is only one Oxford," said Charles Eliot Norton to me on one occasion, when he was discussing with intense feeling the buildings that had arisen at Harvard during the administration of President Eliot. Woe to the curious traveler to Oxford unless he arrive in the capacity of ξένος; he will forever be butting against unyielding stone walls and surly porters. But if he can claim ties of scholarship he will be a sojourner in Elysium. But to return to Lord Morley who, we trust, retains college rooms which are kept spick and span for his week-end's visit. Yet he now has ties with another university, one of the newer type. Mr. Carnegie has given a large sum to Manchester for furthering research in chemistry, and henceforth that university will possess the John Morley Laboratory. Lord Morley has twice visited this country, once as a young editor, when he met Whitman, and then again as Mr. Roosevelt's guest in the White House. Naturally on this last visit he was everywhere beset by the ubiquitous newspaper reporter. On the eve of sailing, in reply to the question as to what had most impressed him in our country, he said: "The Niagara Rapids and your President."